

The Flaming Sword Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Francisco in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the It is the crimax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.-The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is apparent. are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law .- The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was nineteen hundred years ago; firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of lifethe law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.-Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. Koresh was the first in modern times to announce the possbility of over-coming death in the natural world, in the

Celibacy.—The saving of human life consists in the conservation and appropriaconsists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

BRIEF DIRECTORY HORESHAN UNITY The.

Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor, KORESH.

Pre-Eminent of the Koreshan Unity, Head over all Orders of the System, VICTORIA GRATIA.

President Society Arch-Triumphant, Berthaldine, Matrona.

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man brain. It explains the phenomen of spiritism, mental healing, etc., and teaches the science of the relation of min and matter.

The Bible.—The Bible is the best written expression of the divine Mind; is written in the language of universal symbolism, and must be scientifically in terpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scrip tures, and proves its astronomy, alchemy theology, ethnology, etc. There is no conflict between the Bible and genuing Science; the Bible and the natural unit verse must agree in their expression the divine Mind.

Communism.—Koreshanity communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relation and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held in common. The bond of the true common is the true common in the true common is the true common in the true common is the true common in the true co munism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competism; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people. the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government ment of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is empirically the state of the control of the control of the control of the universe is the state of the control of the universe is the state of the control of the universe is the state of the control of the con tute a unit only when every class is emplaced at rest and liberty as are the strata stars, and spheres of the physical cosmos

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 32.

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Whole No. 641

The Personality and Humanity of Deity.

The Problem of Human Origin and Destiny and the Purpose of Existence; the Revelation of Genuine Science; the Goal of Human Perfection

KORESH.

THE QUESTION OF THE PERSONALITY of God is a problem in dispute among the pronouncedly learned men of the age. In the Christian church there is no defined statement, logically formulated, upon which the theologians agree, and which to the laity constitutes a reliable and uniform doctrine of satisfactory belief. The scientific world, so called, is as absolutely at sea regarding the question of a personal God, as it is regarding any God. We herewith make the declaration that there is a personal God; and we will proceed to define his character, adducing but one argument, aside from the corroborative testimony of the Bible, as to personality and coefficient attributes. Nearly all men of any mental distinction whatsoever, will admit that there is a cause for the existence and activity of all things. Many are unwilling to admit that such a cause can be either a personal or even a conscious being. Our argument in favor of the personality of Deity is involved in the Koreshan axiomatic declaration: "Nothing can be projected into character or quality of being, not contained in the cause." If personality is in the projected continent of form and function, then there existed in the cause the coefficient equivalent of its projection. The only coefficient of personality is personality itself. As cause and effect are equal and the same, it was declared: "I am Alpha and Omega, the beginning and the end, * * the first and the last." Here, in the manifestation of the Son of God, according to his own declaration, the beginning and the end are identical. The explanation will appear as we proceed.

Let the student sharply observe while we analyze the term person. We will revert to the root signification of the term; for only in the original meaning can be found the true sense of all there is contained in the word. Our word person comes from the Latin persona, mask or covering. This being true, no controversy can alter the truth of the annunciation; we therefore assert that the only meaning of the term is that which covers, in the form and tangibility of apparent life, that which is hidden within the tangible structure of the human organism. The person is that which is visible and tangible of the man in whom reside the invisible soul and spirit; these constituting that which is denominated the vidual or individual life. The personality of Deity is that in which God clothes himself when it pleases him, according to the laws of his revelation to appear to men.

The statement that the Tree of Life yields her fruit every month is, from a Biblical point of view, sufficient testimony to the truth that the Son of God is produced at regular intervals, in a definite consecution, and always at the appointed time in the progress of the advancement of the human race. To imagine that the involution of the Son of God, produced from men and called the Son of man because so produced, was for the first time made manifest when the sign Aries was in the constellation Aries, and culminating that sign, is the very limit of puerility. No man with reason can for a moment doubt that the fruition of the Son of God in the race is the result of a constantly operative law, and

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that at regular intervals the forces of being reproduce the Son of God.

The individuality of Deity is a distinct quality from personality. God can be and is individual when not personal. God is only personal when his personality appears in the form of the Son of God. God is therefore personal at times, but always individual, whether in the form of the Son of man, or occulted in the obscuration of his tangibility through the darkness of the human intellect. The individuality of Deity is his undividedness, which involves his properties, qualities, and attributes. He is biune, that is, two-in-one, male and female. He has the attribute of begetting through his masculinity, and of gestation through his maternity, and coming forth in the offspring of these attributes and functions. In his begetting power God is called the Father; in the impartation of his life in the dissemination of the forces of reproduction, this constituting the spirit of impregnation, he is the Holy Spirit; and in the resurrection of the Godhead in the product of involution he is the Son. In this sense and relation his individuality is triune; therefore, God is both biune and triune. These are the centrally constituent factors of the individuality of the Godhood. This characteristic of the Godhead may or may not be absolutely and utterly distinct from that phase of the character of the Deity called the personality of God, manifest as the persona, mask or covering of the otherwise invisible.

The Causes and Purposes of God's Personal Manifestation.

The individuality of the Godhead is perpetual and eternal. The habitation of the invisible God is not, as men suppose, extrinsic to the human race-his only habitation; he abides within the humanity of which he is the part. That principle in Koreshan Universology which enables one to determine and define the seat of Deity, is the geometric calculus which defines the two distinct limitations of existence; namely, center and circumference. In the structure of the physical cosmos there obtains an absolute center, with its coördinate spherical circumference. The center radiates its forces into the limitations of its amplitude through evolution, impinging upon its metallic circumferences, reflecting and converging reactively to the center from which its radiations emanated. This reciprocal activity constitutes center and circumference, constantly interdependent. The primary cause of this form and reciprocity in function is the perpetual existence of a correlated humanity, in which there is a corresponding intellectual center, which is interior to the race, and a part of it, which is organically and individually coöperative. While humanity is primarily causative, it is secondarily derivative; for the human race is constantly evolved from the operations of the physical cosmic structure.

If there were no absolute center there could be no

existence. The form and quality of the center of the physical cosmos constitute the universe in its least form and quality, because from the circumference of the sphere, in which is the function of the cube, the activities of the universe flow toward and merge into the center, and carry with this congeries all the form and qualities of the whole, whether those qualities be those of form or function; and because of this characteristic of the forces and operations of Nature, the center must be in the least form and function of the universe, or, in other words, the center must be like the universal; and what the center is in its character, the circumference must also be in greater form and function; namely, the form and function of the whole.

The world of humanity, though in a sense distinct from the cosmic physical structure, is a coördinating life, and corresponds in form and quality to the physical organism in which it obtains and receives and contrib utes its life forces. The visible humanity constitute the basis and pediment of all spiritual existence; for a the physical cosmic structure has the foundations the earth for its basic form and substructure, upon which the physical heavens are superstructed, with ascending stories in the heavens, terminating at the apex, which is the central, stellar nucleus, so corre spondentially the spiritual heavens, one interior to the other, are included in their stories, built one upon or interior to the other, until the apex of organic life a the intellectual stellar nucleus is reached, whence a emanations flow, reaching the limitations of organi life in the form and function of the visible humanity and thence into the very limitations of the organism of the physical universe.

The laws of the perpetuity of the eternal and invisible Godhead are involved in the creation of the personality called the Son, who becomes heir to the throne of God, and one with God by an indissoluble conjunctive unity with the Deific individuality. The Son is raised up to save God and to perpetuate his being, and also to save the race and exalt it to the condition of the Sons of God.

Laws of the Production of the Son of God.

There are laws governing the production of the Sor of God in the consecutive order of his creation and glorification. The sign Aries moves through all the constellations in the consecutive order of the series returning to the constellation from which it started and in which it has its own true habitation. It makes this period in about twenty-four thousand years. The round of this Zodiacal cycle never had a beginning, not will it ever have an ending. Whensoever the sign Aries culminates its constellation, then Aries—the Lambor Ram of God—makes his manifestation with the habitations of men. The Son of God has come into his perfected creation as often as the sign Aries has culminated

its passage through its constellation. The manifestation of the Son of God, then, is a never-beginning and never-ending factor in the progress of the ages. There are other manifestations of the Godhead, at other periods in the cycles of the Zodiacal revolutions.

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The creation of the Son of God is by a succession of embodiments, through which experiences are gained for the rounding out and perfection of the character. Do not forget that the Son is a creation; when perfected, "He is the beginning of the creation of God," because when he is perfect as the Son of God he begins, by regeneration, the creation of the Sons of God. In the development of the personality, within the humanity, for personality belongs only to the visible and tangible in the flesh, the specific nation is defined, not because of any special flat of the Almighty, but because of the special development of the nucleus of that nation.

Abraham was the very heart of the civilization of the age which produced him; he was the special product of the ages which preceded him, and through which for successive generations he had been passing through embodiments sufficient to round him out to the perfection which he attained in the progress toward that fruition which subsequently made of him the Son of God. Abraham was so wonderfully wise as to comprehend the law of his reincarnation as the Son of God, which he aspired to become. He so provided as to direct the progress of the development of a nation that its children should all be able to trace their lineage back to one man; so that Abraham became the Father Abraham to millions of his sons and daughters. He was the highest product of all past civilizations. Because of this fact he was made the one and only one living through whom could come the Christ of the Christian dispensation, and the only man who by subsequent embodiments was capable of attaining the final reincarnation which should constitute him the Son of God and heir to the throne of God. He was the man to become the personality of the Godhead at the beginning of the dispensation which immediately followed the end of the Jewish dispensation.

Stages of Development Toward Perfection.

In the development of that character called specifically the Son of man and the Son of God, there are reached, successively, marked stages in the progress toward perfection. Within the history of the Hebrew career there are such significant manifestations as Jacob, Moses, Elias, and many others in whom the Lord was conspicuously manifest and operative; these were special embodiments of that character which would ultimately become the Son of God. Every man is constituted of spiritual entities, and he gathers those entities having particular attractions toward him, because of a similarity of taste and inclination. Entities are gathered according to the greatness and quality of

the character; and the greater the character, the greater and better the mass of spirit entities so aggregated into the groupate constituting the altitude of the man in whom they aggregate and center. The central man receives the central aggregation of the spiritual entities which are inclining toward the center and throne of eternal being. Those contrary entities which know no center nor circumference naturally flow in the opposite direction, and are moving toward the circumference. Such know not God, for they have no rational conviction of a specific center toward which to incline their aspirations.

The Lord Christ, nineteen hundred years ago, gathered into himself all those spirits who, on leaving the body of the Jewish dispensation, aspired to the purest, best, and highest character of manhood. These comprised the personality of the Lord, and in his dissolution were conveyed as the Holy Spirit to those who were receptive to the influx of the spiritual entities by which they were baptized. It was from these that the process of regeneration began, which will bring them again into the resurrection, which is another term for reincarnation. The Son of God is created by two coördinating processes; through a development from below or beneath, and by a spiritual influx from above. The influxes from above are spiritual degrees that meet the stage of progress which the creating form has made in his ascending degree. The influx is from the altitudes of more perfect spheres, in the ascent of degrees which the Son of man is making toward his perfected character. His final influx is from the nucleus or astral center, called the invisible God. When this stage is reached, the invisible God is clothed upon with his own perfected flesh, and thus becomes the Son of God, having characteristics distinct from all other men, because having attained to the complete manhood, to a new creation, male and female in one, after the likeness and image of the perfect Godhead who is biune, two-inone, and triune, three-in-one.

The Bread of Life and the Bread-Keeper.

God is the Lord God because he is the Lord, meaning bread-keeper, he being the Bread of life, the first-fruits of the Tree of Life. The Son becomes heir to the throne, and enters into his inheritance at once upon the attainment of his perfection. He does not displace the Father in the invisible Godhead; but he sits down in the throne of God by entering into that final conjunctive unity which makes him one with the eternal and invisible Deity. The tangible personality of the Godhead, in whom the Father becomes the visible Lord, thus enters upon the function of directing the affairs of the universe, of which the Lord and personal Father has become the individual center. Thus, while it may be seen that the Lord ascended upon high, above all the heavens, he also descended into the race, where he

takes upon himself the sins of the race and is made to be sin, whence he arises again in the form of the Messianic character, to overcome and be made the Son of man, the Son of God.

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THE BOND OF SOCIAL OBLIGATION.

Love to God and the Neighbor Constitutes the Basis of all Righteous Law; the Fruition of the Fiery Baptism.

KORESH.

HERE IS BUT ONE true and undefiled bond of moral and social obligation, founded upon the two great principles inherent with the economy of righteousness and emphasized by Jesus the Christ in the formulation of his summary of the law. When man loves God with all the heart, mind, and might; when his whole being is enwrapt in the purpose to know God's law and obey it; when his conception of Deity obtains as the result of a correct rendering of the forms and functions of the universe as the expressed manifestations of the divine mind; when he knows God through correct interpretations of the divine character, and loves him because in these renderings and interpretations he may behold his loveliness; and when, through all this, he learns to love the neighbor as himself, in honor preferring the neighbor, then may we hope to attain to such a degree of Godliness as will insure a public unity compatible with many aspirations.

If there be any question of the impropriety of supporting the variously devised plans of public effort and tendency to revolutionize the principles and modes of administration, examine the rank and file of the material out of which the new combinations must be formulated. With such an examination by the candid, scrupulous, and unbiased judgment, it will be impossible not to conclude that some radical transformation must obtain in human actuation and purpose, before mankind may be depended upon to execute just judgment and formulate the equitable kingdom. Men are gross animals at best. They are actuated by base impulses, the foundations of which are sensual pleasures and love of money. These inclinations have increased with the progress (march, at least) of so called civilization. Can these underlying impulses to active purpose become our sure dependence for an undefiled, integral, and equitable system? Rather, is not God's plan the . only one, and a revolution having its foundation in the renovation of the human heart, our only hope?

A fiery baptism for the world must comprise the basis of reconstruction. This baptism we are promised; and though the would-be reformers ignore it, its factors are in rapid preparation, and by it the sons of Levi (sons of conjunction) will be purified for their unity with Deity. God's holy temple, the human form and function restored and made perfect in the image and likeness of God, his holy humanity—constituting the

firstfruits of the resurrection, the Bride and Bride groom, reunited in the Sons of God—must constitute the central and integral unity, whence must emanate the perfect laws of all human government. Whether men believe or not, the King of kings and Lord of lords is coming to take the reins of government. The Theoremse will arise from the ashes of the flery indignation about to sweep the earth.

New Century Studies and Reviews

Lucie Page Borden

IMMORTALITY AND PHENOMENA OF CONSCIOUSNESS.

A Discussion of the Subjects in Their Relation; Mr. Maeterlinki Views Reviewed; Attributes of the Perfect Man.

HE PHENOMENA of consciousness as observed in mankind are not the evidence of immortality Why not? Because these links that bind the man to his past are broken, if not at death, still when he is reborn in the chain of sequences that make up mortal exist ence. The man is the product of his past in so far a established habits and tendencies acquired in the fight for life are concerned, but he does not remember his past The infant opening its eyes with the glimmering dawn of consciousness shining in their depths, has no caus to weep at the sight of its parents. They may have been with him in previous days, but he is not there for their sake. He has come into the working field of ex istence for a purpose, and it is all one whether h sleeps in a palace or a manger; he is going to extend his consciousness of the universe in another embod ment. The object of material existence is to involve the universe in one mind. This mind is made upo many others, and the consciousness of each is involved in the same chain of sequences as itself.

Man having involved the universe, it follows that the phenomena of consciousness which form the successive links in the chain of human existence must be bound together. The man remembers all his previous embodiments. He is reunited with the past in the field of mortal existence, but has he become thereby an immortal structure? By no means; and the facts of material life are of no result to himself unless he find entrance into the very source and origin of consciousness in a higher plane of life by the transformation of the mortal to the immortal.

Whence came the spirit? The Belgian Shakespear believes that nothingness is impossible. To be sure, up consciousness may be evoked by sleep, a wound, a bruise, an injury to the brain. Consciousness being the supreme point of the universe, yet the most precarious the most easily lost, what does it promise us for the future? This point is very fully entered upon by Mr. Maeterlink in the current number of Harper's. The principal outcome of this article is the fact that its authorous not deny the possibility of an added or super

mundane existence, in which consciousness on the lower plane of activity may be as completely eclipsed as possible. The sense of value is to be cultivated by the reflection that at any given moment of his physical life, man in the present state of his knowledges and powers is very like to an ant which, accustomed only to the narrow and winding passages, the tiny holes and the horizons of an ant-hill, suddenly finds itself adrift upon a straw floating in the middle of the great Atlantic.

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The possibility of a revival of consciousness after the prostration of the senses, which is coincident to the phenomenon of death, is not only completely reasonable, but seems to find its analogy in the revival after sleep. But no one can suppose that one embodiment with its brief span of natural life can supply material for involving the universe. The feeble efforts of psychology to supply data for the belief that the soul lives after death are all rejected by Mr. Maeterlink. At the same time, he has a glimpse of a greater thing than this in the sublimity of a vista stretching on to eternity when the petty hopes of mortality may be forgotten without detriment.

The wonder of earth is the personality who has passed through every stage of physical existence and is able to say, "It is finished." No corner of the universe is unexplored, no fact of life is disregarded. His mind has involved all shades of consciousness, every phase of belief. Mohammedanism is as much a part of himself as Buddhism. Matter and spirit and their mysterious interblending, which is cause, are no longer abstruse. The finished product of creation is the one, conscious of the past, involving all wisdom, even the secret of attaining that sublime center of being whither Jesus passed in his ascending life.

The spirit came from this source, and it does not require transcendental rhapsodists to enthuse humanity with the possibility of a return to the God-consciousness. While Mr. Maeterlink does not believe that the subject of our consciousness, which he calls the most obscure of the problems which baffle research, has been exploited, he does believe that the imagination has been fettered too much in regard to the ultimates of physical existence. In other words, the best we can imagine may be ours. This article represents the high-water mark of thought upon immortality entirely outside the pale of illumination into the knowledge of consciousness. Mr. Maeterlink is a master of his art, and some of his delineations equal Shakespeare's. The spirit of hopefulness animates his pen. The power of reading the future is not his, but it is better to hope than dispair. If the traveler entertains the possibility of reaching a better country he will take every means of informing himself of its latitude and longitude. He will not sit down to die by the roadside.

The manner of reaching immortality has been set forth in a clear and decisive way. It involves earnest effort and the sacrifice of the lower life which propagates in the line of death where consciousness is broken between each earth-life. The proof of immortality is seen in the character of the physical universe, shown to be an eternal structure with its masculine and feminine coördinates, pointing in an unmistakable fashion to the biune constitution of man in the future when he shall have become self-perpetuating, an immortal being. If there is biunity in the physical universe there is also biunity in Deity its Cause; and if there is biunity in Deity, there is also biunity in the perfect man made in his image and likeness. But this likeness, this heirship to all the attributes of the perfect man, is promised to all men.

When this mortal puts on immortality, the man returns to the consciousness whence he came, and for him the lower life no longer exists. The memory of mortal experience is lost, but the gain is in finding oneself in the holy spheres of innocence where the light of knowledge never fails.

Department of Astro-Biology Pabon Adonosoperi

THE COURSE OF CURRENT EVENTS.

The Planets in Review as Related to Mundane Affairs; Aspects for Russia, Japan, and the Panama Canal.

BEFORE RESUMING the course of our astrological studies, some words of apology and explanation are due to those readers of The Flaming Sword who have heretofore taken some interest in the page devoted to the Department of Astro-Biology, for the sudden and unannounced break in our continuity of effort that has during the past five months laid this department on the shelf of inactivity and silence. As a salve to a stricken conscience, any excuse is better than none; so we will plead in exculpation of our backsliding, the "malefic influence" of the planet Mars which in the early hours of last July 26, afforded so unwelcome and unsolicited a display of pyrotechnics at the expense of the occupants of the San Carlos Hotel.

Whatever may have been the cause of this disaster—whether our own ardentia verba proved too much for the asbestine qualities of the building, or whether a more proximate and material origin should be sought for; its effects took tangible and definite shape in the complete destruction of all our astrological notes and data, the accumulated result of years, a large portion of our astrological library; and at the same time, it deprived us of those domiciliary facilities that are essential to the satisfactory conduct of a work requiring mental concentration.

In the interim the stars have maintained their onward course, and the steady march of human events has suffered no abatement of the restless energy that during these latter days has characterized its progress. Russia continues the primary center of political disturbance, notwithstanding the fact that the Treaty of Portsmouth—which, by the way, immediately succeeded the solar eclipse of August 30-brought to a close hostilities with the foe without. In our article of August 1, 1905, in which special reference was made to the eclipse above referred to, we prognosticated a fierce encounter between these two opposing forces, in which we opined that the Slav would emerge from the fray considerably worsted. That the battle would be fought in the sphere of diplomacy and not in that of arms, was not very apparent, but the result realized our expectations, the full consequence of which has yet to be unfolded by the course of future events.

The horoscope for the Treaty of Portsmouth presents some features of exceptional interest on which we hope to enlarge in a future article. Suffice it for the present to say that the attempts that were made at the time, by a section of the American press, to minimize the achievement of Japanese diplomacy and even to accord the palm of victory to Russia, but ill accord in their conclusions with the astral indices that were operative at the hour in which the treaty was signed; and that the exaggerated reports of insubordination on the part of Japanese troops which caused such wide-spread comment in this country and which, it was averred, presaged the downfall of the reigning dynasty, must have existed rather in the fervid imaginations of arm-chair reporters than in the concretion of actual facts.

The sun in the horoscope of the Emperor of Japan has attained the trine of Uranus, an aspect that will remain in operation for several years to come; it is a firm guarantee of political success, fame, and widespread popularity; his dynasty stands in no immediate danger of collapse, but on the contrary, as the years advance, will become more firmly cemented in the hearts of his people; and we may safely predict that, in the councils of the nations, the voice of this monarch will yet pivot the destinies of the world.

In the sphere of social activity and commercial enterprise, a lull has succeeded the long drawn outstruggle of the Chicago strike, and political polemics have also received a temporary quietus; yet the truce between master and man, and the sanguine anticipations that in some quarters have been freely expressed to the effect that an enduring understanding can be arrived at between the two primary elements of social unrest, are likely at an early date to receive their death-blow, as the proximate year will witness the great opposition between Uranus and Neptune, an occurrence that cannot fail to be attended by fierce collisions between the representatives of labor and those of vast accumulated wealth, that will send a tremor through the very foundations of the social fabric.

All eyes have of late been drawn to the Isthmus of Panama, where the tardy progress in canal construction has called forth adverse comment and severe criticism of the authorities entrusted with the work of excavation, by the arm-chair dilettante, whose ignorance of local conditions is commensurate with his lack of technical knowledge. This vast undertaking, the most important and significant engineering enterprise of modern times, the completion of which must impart an in mense impetus to development in Southern Florida, related in the main, astrally speaking, to the plane Saturn, the free activity of whose constructive power has during the past year been greatly hampered the affliction of Jupiter. We hope in a future issuet enter into a more detailed discourse on the prospects this undertaking; but it will suffice for the present state that, from the vantage point of a personal a quaintance with the exceptional local conditions pr vailing on the Isthmus, we refuse to admit that the long drawn out preliminaries that have characterize the inception of this momentous work, in any way reflet discredit on American aptitude and ability to cope will difficult problems and trying situations.

Saturn is notoriously slow in his operations, but in a like degree sure in his attainments; the only reliable way to woo his good offices lies through the medium sound premise, which in this case demands careful pr liminary adjustments. Saturn's retrogradation from Pisces back into Aquarius has bridled premature action and as during the coming year he reënters the water Pisces, favorably aspects Neptune and Uranus, and finally escapes the unfriendly glances of Jupiter, we may with confidence anticipate in the near future some tall gible evidence of what can be accomplished by America enterprise when directed by the masterful mind of a energetic and capable man.

The horoscope for the last new moon of the current year, viz., that occurring on December 25, contains ments of strife, of panic, and of general disaster the have not presented themselves in so marked and force a manner at any time during the year 1905. This co junction occurred in Capricorn within some 20' Uranus, Mars closely united with Saturn in Aquari heavily afflicted Jupiter in Taurus by quadrature. The figure erected for St. Petersburg is especially ominor as the triple conjunction stood at the cusp of the secon house while with Sagittary rising, the sorely afflicte Jupiter ruled the horoscope. Severe financial shortage arising from disturbed social conditions and paniel markets resulting therefrom, are certain to be the or come of these positions; while the steady flow of rapid murder, and outrage will run its course uncheckel We anticipate that an important crisis in the revolution will be reached during January, and that the outcom will be the embarkation of this great movement on new stage of its progress

The conjunction of Mars and Saturn, apart from the fact that it occurs but a few hours before the sole and lunar conjunction, is one of exceptional impor seeing that the latter planet is prime significator Russia. It is a fact worthy of note that the anteceder conjunction of the cruosic and caloric planets which occurred in December, 1903, marked the outbreak the Russo-Japanese war which well-nigh proved t complete undoing of Russian autocracy and caused t throne itself to totter. It is well within the sphere reasonable expectation, therefore, to anticipate the January may witness the inception of an organize movement that at no very distant date will dealth death-blow to imperial rule and overthrow once at for all, the worm-eaten barriers of a defunct feudalist

⊸General Contributions →

THE INAUGURATION OF THE NEW ERA.

The Messianic Mission of the Head of the New Civilization; the Manifestation of the New Manhood; the Prophet of Science.

BERTHALDINE, MATRONA.

PERFECTION in functional capability, with its exercise, is the one legitimate demand to be made by the waiting Ecclesia of the Messianic Inaugurator of a new era. The one marriage made in heaven is expressed in earth by the conjunctive unity of the Christ of the age and his church. The legitimate offspring of this divine marriage is the Heir to the kingdom of heaven in earth, the King-involving kingdom. The kingdom develops from the King through the agency of a city whose builder and maker is God. To celestial vision this city appears as a Bride whose animus is eternal truth. By the spiritual mind it is spirituality discerned as the one genuine doctrine of the universal Word-God.

The ions and electrons of mental power generated by the prodigal disbursement and waste of the heir to the throne of God, during the era of grace or cycle of his regeneration, are made visible by the disintegration of human society when the time limit of his career as the prodigal is reached. This career is essential for the progressive evolution, and final involution by the heir of all knowledge, to which the Father-Mother Deity gave him the keys. When the darkness that precedes the dawn of the Lord's day, characterized by the established kingdom of heaven in earth, is deepest, the mental stars he has projected shine their brightest.

The great falling away of the prodigal man Christ Jesus and the revelation of the universal "man of sin, now made visible by the adulterous Christian church, call for the presence of the heir, the Messiah of a new church and a new state. Christendom is the world of lost Israel found Gentile. One function of the Messianic character due to appear as the man of the hour for the salvation of Israel, is that of the typical Joseph. As Joseph he must be a man able to recognize his eleven brethren. Joseph, Israel's son of promise in fulfilment to whom all should bow, was found by his brethren espoused to a Gentile bride, and a ruler in Egypt. This fruitful son of promise was the great harvester of the corn of Egypt that was to save the life of all Israel. The Messiah of this age, interiorly the Lord God of Israel, is due to be manifest as the fulness of the Gentiles, the great harvester of the corn and wine of life that are to save all Israel, which has fallen away and become Gentile. Judah infolded the holy seed of his harvest and provided the earthen vessel for its precipitation into the Gentile world to search out and absorb from it the life of the lost sheep of the house of Israel. This life is to be brought forth from the ewe of God, the Bride, the Lamb's wife, the New Jerusalem. From this divine matrix now in the holy place, is to descend a city, an epitome of her divine kingdom in earth. This city is destined to grow till it fills the whole earth and consti-

tutes that which we now call "the world to come."

The Messianic character due today must give evidence of ability of divine origin to project, as a form of social life, this heavenly city in a material or earthen vessel fit for the reception of the holy One of Israel. He must furnish the corn and wine, the life and doctrine of the Gods in earth. The city is primarily a manifestation of an applied doctrine whose basic strength and towering impregnability constitute a genuine science of the construction of the universe. Such a science reveals the holy order of the laws governing the emplacement of all things celestial, spiritual, and natural in the equitable relations and exquisite harmony of the perfect proportions of God made flesh to dwell among us. This perfection of the fulness of the Godhead bodily was illustrated by the man Christ Jesus. In him were no ungoverned appetites or passions. The God-manhood was so dominant that its flesh profited nothing apart from the life of the world it was destined to save, the divinely impregnated Motherhood for which it was given, that she might bring forth many Sons to behold

its glory full of grace and truth.

Eternal loneliness must have been the portion of the God-Man, had he not so loved the world that he could give it his life for the salvation of his kind. It is written, "It is not good for man [the God-Man] to be alone;" hence a church is fashioned from age to age to express his divine or Messianic indwelling Motherhood of divine wisdom, for the bringing forth of many sons to be his fellow heirs to the glory of the age the Messiah creates. The first God-Man created in the grand cycle of his creation Mazzaroth, is called "the beginning" of creation. He is the man for whom loneliness is is not good; hence he becomes the creator and preserver of his kind, and as a sequence of all kinds essential to the ultimate perfection of his own, which as the ultimate of them all, incorporates all their several perfected functions and characteristics. The great matrix of this incorporation is the universe which, as the Mother of all living, involves herself in the Messiah and expresses herself by and through him, both spiritually Minerva, it is declared, sprang full and naturally. armed from the head of Jove, the Father of the Gods and the Sun of Righteousness.

This Sun of Righteousness, the great Teacher of the science of the laws of universal life, is entitled by the prophets to be personally named and known as Cyrus the Shepherd, the Stone of Israel. This is the CYRUS THE SHEPHERD, the Stone of Israel. only prophetic personal name given by the God of Israel to the Messianic character of this age, and all are false claimants to Messiahship who lack the name Sire given by a man named Jesse. The prophet Isaiah declares of Cyrus that he shall build God's city in earth, perform all his pleasure, possess "the hidden riches of secret places," representatively the hitherto occulted intelligences of God and men, and the "treasures of darkness," known to be the lights of the sun, moon, and stars. The Lamb or Ram of God which taketh away the sins of the world, was sacrificed as the heir of the world to which he came, that he might descend into hell and acquire all that was lost in it of wisdom and understanding of the science of the laws governing the universe. From the place into which he descended he ascends with the gain of all that was lost to be regained multiplied by the sowing of his holy Seed, his spiritualized flesh called Holy Spirit. He comes as prophesied, with a new name because of a new function to perform, by a new covenant to be made with a new church, that a new state, a heavenly state of things, may exist in a new form of human society.

The world is ignorant of the fundamental laws and principles of cosmic order. Its present increasing distress of nations and heart failure from hope deferred, will in its darkest hour, make it teachable. As "little children" learning of the Lord of the whole earth, earth's millions will enter the new kingdom, every man in his own order. Knowledge—the genuine thing—no guesswork, shall go to and fro in the earth, as proclaimed by a "Daniel come to judgment;" and all men shall know the Lord from the least to the greatest.

In The Editorial Perspective.

THE EDITOR.

Deserves escriptions of the editor.

Deserves escriptions of the editor.



HE NEGRO PROBLEM continually arises for discussion. It does so by virtue of the fact that the Negro is present in the South, and is a source of agitation. Those who are prejudiced against the Negro cannot get rid of him. The race is numerous, constituting nearly oneseventh of the population of the American nation. Every little while some one has something very radical to say against the erstwhile enslaved people, from both moral and economic points of view. One has said that the Negro has not made marked progress because he has had the monopoly of the cotton field—he has lacked sharp competition. Also, Governor Vardaman of Mississippi, in his recent message to the legislature of his state, declares that the Negro is deteriorating morally every day; that time has demonstrated that he is more a criminal as a free man than as a slave; that during the past forty years the South has spent nearly \$300,000,000 for Negro education, with the result, says Governor Vardaman, that today one can hardly pick up a daily paper without finding its pages blackened by the record of some unmentionable crime committed by a Negro; and that this crime is due to the Negro's aspiration for social equality instilled through the education he received. It may be true that the crimes of the Negro race in America increase year after year. But when that is said only a part of the truth is told. Let the criminal statistics be complete, and let it cover the nation; and when it does, the reasonable mind will perceive that increase of crime is more notable and more vicious among the whites. And when this is said, judgment is passed upon the nation as a whole, upon its morals, its religion, its education, and its so called science. The white man is more to blame for his crimes than the Negro. The whites have had the benefit of centuries of education, the benefit of the message of Christianity. But the Negro in America has had only forty years of freedom. Prior to the Sixties he was in bondage; and previous to his enslavement by the Christian people of America, he was a savage on the Dark Continent. Now, since the emancipation of the Afro-American, what has he done in lines of progress? What is there to show for the efforts put forth for his welfare? The progressive character of a people may be seen in the brilliance of its mental stars. Truly, such stars shine out from intense darkness, out from the dark race; but the presence of the stars are made all the more conspicuous. See the race only a few centuries ago as comprising savage tribes; and now black men in the American South occupy numerous places of responsibility, as lawyers, editors, teachers, authors, physicians, and members of numerous other professions; besides places where a high degree of skill is required as artisans. At this moment in the South there are developing more Fred Douglasses, B. K. Bruces, Booker Washingtons, Dunbars, and numerous others who have made their mark in the history of the nation. The Negro race in America has accomplished wonders, although just out from bondage, as against all the so called advantages of the Christian civilization. The fact that the Negro race has made so much progress, despite its

environment, demonstrates that the race is susceptible of d velopment. The South must banish its race prejudice; for race prejudice is as detrimental to progress as other for of ignorance. It might surprise the millions to know the a large percentage of vitality of the Teutonic and Angli Saxon races is due to ethnic elements derived from the darker races. What may be achieved in a dark ethnic soil seen in the civilization of ancient Egypt, the children Mizraim, the son of Ham. The jewels and treasures white the Israelites took from Egypt were but typical of the ment jewels and treasures of life they took from Egypt-Egy tian doctrines and Egyptian women. The blood of the Hamitic race commingled with that of the Hebrews; them with that of the Medes and Persians; thence with the Ge manic and Anglo-Saxon families. Luther Burbank, modern wizard of botany, has demonstrated clearly son principles of blending of species of plant life. Long before the magazines and newspapers heralded Burbank's disco eries, Koreshanity declared the principles of vital blendin as applied not only to the vegetable kingdom, but to all king doms of life. The Negro problem will not be settled pra tically until the South changes in its attitude toward the Negro-not that it must change from the present attitude to that other view held in the North-not that. The must be a new conception, a scientific one; and then when is accepted, and applied, a blessing will come to both the whites and the blacks of the South.

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THE MAGNITUDE of the oil industry of the world graphically illustrated in a recent number of the Scientific American. The total production of petroleum for 190 was something over 219,000,000 barrels of 42 gallor each; of this as much as 117,000,000 gallons are produce in the United States. In order to lead the mind to a con ception of the magnitude of this industry, the Scientific American publishes pictures and diagrams according scale, and the comparisons are striking and startling. It estimated that a chain of regulation oil barrels containing the oil product for 1904, would encircle the earth five time that all this oil if poured out would cover with a thin sheet the states of Rhode Island and Delaware; that it would fi a tank 1,500 feet long, 250 feet wide, and over 3,300 feet height, the cubical contents of which would be scorest times that of the Great Pyramid of Egypt; and lastly, if student's lamp were enlarged to hold the entire output oil for 1905, its tank would have to be over 1,200 feet high and about 650 feet in diameter, containing over 3,025,000 ooo gallons of refined oil. The lamp itself would stan about 2,500 feet in height; and if it were lighted it would burn steadily day and night for one month, giving for 3,628,260,000 candle power, being the equal of about 3,000 ooo electric arc lights. Remember, this is one year's prouct of oil. Think of 40 per cent of this amount being con trolled and manipulated by the Standard Oil Company, yet in and year out without restraint. It is surely a dark of which permits a single company to monopolize the oil pro ucts of a continent, and acquire unto itself power with which to defy the Government itself! The artist's conception of the giant lamp burning brightly enough for one month to illumine the earth with artificial daylight, is a graphic illustration of the fact that the natural luminary, which on less than the greatest conceivable artificial light, requires replenishment of its stock of fuel. The sun never goes out; it is always burning, and gives light to all the earth in its daily rounds, bringing successive days and causing the recurring seasons. Modern science has never discovered the source of supply of the sun's fuel. The modern scientists could not run the universe very long on the basis of their present ignorance. The Koreshan idea is scientific, because it is the idea employed by the Almighty in the creation and government and perpetuity of the cosmos.

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IT SEEMS difficult for woman to please everybody. Do what she will, she is criticised. If she continues along the old lines of family life, she is not up-to-date, not progressive; if she enters new fields of activity, she is too forward, too independent, too masculine to suit the fastidious. She is blamed for nearly everything, and bears numerous burdens not rightfully her own. When fashion dictated for her the enormous headgear she wore, she obstructed the view of those who sat in the pews, and those who occupied reserved seats at the theatre. Protest after protest was heard, until she was persuaded to sit hatless before pulpit and stage. But now she is to blame for that. The .hatless woman in church has offended the English clergy, and "in God's name" they enter solemn protest in the office of the Recording Angel. A Christian woman's head should be covered, for the Apostle Paul said so, and he ought to know. So the vicars have studied up on the subject, and have "let drive" at all those who presume to "enter God's house" hatless; and the result of their lucubrations is that woman was destined to be man's inferior in every way, a secondary thing as indicated in the order of her creation; besides, the woman was to blame for the fall; she was man's betrayer, the guilty party in the great transgression. So the church insists upon woman's second place in the affairs of the world. The church is persistent in its efforts to prevent woman from escaping the bondage of the curse. Under the curse, woman was made subject to man; and today woman occupies that position. But that is not her final glory. She had not attained it in the days of the Apostle, who adopted the attitude of compromise. The view Paul took was the best for the time and age. But that time has passed. We face new conditions, in and through which woman is to rise to the position of equality with man, even to the position of the glory of the divine Man. The modem church is not to have any credit in the work of woman's freedom. The church would leave unbroken the chain that binds her to channels and forms of mortality; it has kept woman bound fast to the domestic forms, to the kitchen and the cradle. But she has concluded to "break jail," and breathe the air of freedom and purity. The way in which she will do it is a longer story. The angel released Peter from prison; Lincoln emancipated the slaves of the South; and now Truth embodied in human form must

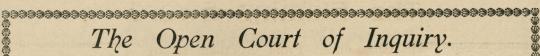
awaken woman to the conditions of her bondage and give her freedom. Her new code of ethics will be scientific, and when she adopts it, she will be above suspicion and beyond criticism.

"ADVANCES which have recently been made in selenography by Prof. Pickering, show that although the moon is not a riotously luxuriant abode, it is anything but the lifeless orb commonly supposed. It may be desolate and cold; but it is not altogether dead." This is taken from a scientific publication, containing an article entitled, "Is There Life on the Moon?" Prof. Pickering concludes that there is life on the lunar orb; and proceeds to patch up the old moon theory. The astronomers have long held that the moon is a dead world; Prof. Pickering holds that it is almost dead. There is not much difference in the two ideas. The recent advances in selenography are not very valuable. Knowledge of what is on the moon, or in the sun, or in the stars, or in the planets, can never be of much use so long as they seem to be remote from the habitation of man. Show that they are vitally related to the earth, and how, and the knowledge becomes vital to man, because he can apply to himself the discovered laws and principles of universal activity. Let the knowledge of the cosmic form reveal to man what is lacking in him, or rather, reveal the perfection to which man may attain in his own life, and government, and industry—and that knowledge becomes intensely interesting and useful and vital in the field of human activity. If scientists knew that the moon is absolutly essential as the generator of the cosmic constructive forces, they might perceive a likeness between the functions of the moon and the functions of woman, and find a basis for the expressions, "Mother earth," the "womb of Nature," and others. They would know that the universe is cellular and eternal, and suddenly discover that modern astronomy is comprised of numerous vagaries-degrees of mental darkness which will vanish with the dawn of the genuine science of Koreshan Universolgy.

Modern science has not yet taken much stock in the idea that human character is indicated in handwriting; but according to recent reports, a few scientists conclude that various diseases may be indicated in chirography. Taken on general principles, it would seem, judging not merely from the handwriting of the masses, but the products of the pens of so called writers of the age, some of the most dread diseases, as well as mental and mortal afflictions, must prevail. But perhaps the little clerk with a fixed salary should congratulate himself on the fact that his copper-plate handwriting indicates that he enjoys good health, even though his feelings are to the contrary!

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When a modern scientist thinks he has found a mere "clew to the maze," he thinks he has made a great discovery. It is not enough to find a clew; the whole problem of the universe must be solved. A detective has not reached the climax of his case when he has found a mere clew; it may be misleading. Neither has he finished his work when he has recovered the stolen treasure. He must locate the criminal and bring him to justice.





Prodigious Mistakes of Astronomers.

"Please explain with illustration, how the great distances to the sun and stars are obtained by astronomers. Also, how the sun's disc seems to come up from behind the horizon in rising, and to go behind the horizon in setting. The astronomers make their computations as to distances from the supposed convex surface, while actually they are standing and measuring from the concave side. I am puzzled to know how such enormous distances are measured, when the space of only 8,000 miles exists from side to side of the earth's hollow."

The enormous distances supposed to exist between the eye of the observer and the sun, planets, and stars, are all fictitious; they exist only in the unenlightened mind and in diagrams projected from fallacious conceptions. The idea of infinity is necessary to fill the profound vacuity of the modern mind; the extent of that vacuity may almost be expressed in terms of mile distances to the "heavenly bodies." The astronomers are very, very far from the truth; so far that it may require several thousand years for rays of light from the Guiding Star to reach the astronomers through the density of the impact of modern ignorance.

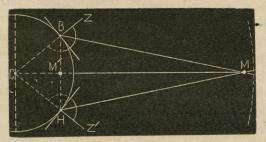
The astronomers make no measurements of distances to orbs of the sky. They make observations from the concave side, but they do not know it. They suppose they are on the outside; and when they draw diagrams showing the angles at which the orbs are seen, they express on paper the perverted terms of their conception. Their figures are fairly accurate; but their basis is wrong-that is, they invert the order of the principles of observation and produce false and fictitious angles which, being projected outwardly, and values given them in terms of miles, place the "heavenly bodies" at inconceivable distances.

The astronomers are not so much to blame for making the mistakes as they are for sticking to them after they are made—now that the true premise of all true astronomy is made known to them. Their mistakes are easy to make, and they are the exact reverse of the truth. In the accompanying diagram, C is the center of the earth; CBZ and CHZ' are radii passing through

arc of the earth's curvature at B and H, points of observation of the moon.

These points we may name Greenwich and Cape Town. The astronomers, supposing they look from the convex surface into illimitable space, diagram the lines of vision from B and H, which sustain at each place an angle of about 40° to the horizon. The lines of vision are supposed therefore, to form an angle-BM and HM, giving the moon a certain parallax. Now, the quadrilateral is CBHM, the major axis being CM, the minor axis, BH. BHM therefore constitutes a triangle, the base of which, BH, may be computed as to length, and the distance from the earth to M, the moon, computed from that base or basis.

If, however, we take the *inside view* from the same points of observation, we shall find that the astronomers' lines of vision really meet at M', on



How Astronomers "Measure" Distance to the Moon.

line BM'H. The distance from M' to the arc beneath is very short compared with the distance of M on the external side. The moon is not over 800 miles from the concave surface of the earth. The diagram only generalizes the principles of lunar parallax as applied on the convex side of the earth in ficti-"measure-The tious astronomy. ments' which the astronomers make are therefore to be seen only on paper. They have nothing to do with the facts of the actual space within the hollow of the earth.

The sun appears to rise by virtue of the operation of the principles of perspective. There are two factors operative to cause the sun's disc to appear to come up from behind the earth or beyond the horizon—and they are foreshortening of perspective and curvilineation of light. It is usually held

that the sun's rays are straight, a that striking the convex earth, the shine over the edge so that the sappears to rise by degrees from hind the bulge.

The sun's rays really curve down wards and outwards from the sun; t rate of curvature is greater than the of the concave curvature of the ear and the relation of the curved sunshi to the solid concave is about the sai geometrically as the relation of t supposed straight rays of the sun the convex earth. Therefore, the sm disc appears to come up from behin the horizon on the concave surfa within the hollow. We have explain this phenomenon many times in ill trated articles in back numbers, so of which may still be available to quirers. A number of diagrams necessary to make the subject perfect clear to investigators of the Koresh Astronomy.

Questions Concerning Gautama Buddhi

"I shall be obliged if you will public a short account of Gautama. I und stand and that I think reasonably, that is only the Sons of God who have quired a knowledge or memory of the previous states; and yet we find, if the tion be anything to go by, that Budd knew and could call to mind the variestages of his development through successive embodiments. I shall be god for an explanation of this."

We hardly think it worth while give any account or sketch of Budd He was a teacher who lived five ors centuries before the beginning of Christian era. He taught truth, not truth in the divine degree. message was suited to the genius which he was sent. He involved entities of tradition as it related to divine sphere or line of activity a life. There are numerous subsidia spiritual or mental spheres more or related to the median line of progre These spheres center in specific di acters or angels, who from time to ti appear in the world and teach pha of truth-in moral, spiritual, and phi sophic aspects or degrees.

We may instance Mohammed, at scendant of Abraham. Mohammwas a special prophet to the Arabs

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Ishmaelites. From Abraham sprang the central or median line of divine progress of the Hebrew and Christian dispensations. The Ishmaelites were a related race, and necessarily contained related mental and vital spheres. At a fitting time Mohammed, as the central ego of that race, appeared as a prophet, and was awakened to the degree of truth he taught, by a certain conjunction with an apostate form of Christianity.

Buddha was the center of a specific aggregation of spheres of Oriental thought. It is not strange that he should experience recurrence of memory of past embodiments, in a degree; we do not dispute tradition on this point. But his was an exceptional case, because he was a special focus, though not divine. Memory of past embodiments does not signify the possession of a divine memory.

Recurrence of memory of past experiences will be experienced by thousands at the end of this dispensation, who are baptized with the mentality of the Overcomer, because that mentality is comprised of entities gathered from the past and caused to descend into the external mind of his followers. In the earlier period of the life of the Sons of God, there will be memory of the past embodiments in mortality. But this memory is transient because it is not desirable. The time will come when they will remember their sins no more, and they will be loath to look back upon the scenes of their suffering.

But they will remember the time when the Sons of God were in the world in the past ages of light, because they will have passed into the perfect unity with their interior mentality. Their memory will be God's memory, not the memory of mortal men. Then they will know what to forget and what to remember, and thus pass into stages of maturity of mind and life in the performance of their great mission to the world of man.

The fact that Buddha failed to overcome is proof that the truth he taught was not of a divine degree. He entered corruption like other men. Extending through the world of progress is the median line of divine Messengers, from Adam to the present time. These special Messengers number seven; and they are each a subject of translation

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क क क Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The distinctive quality of the Review of Reviews as a "news magazine" is well illustrated in the opening number of the new year. In newspapers one gets the news as it happens; but in this magazine the news is summed up in the language of afterthought, and looking back one sees more thought, and looking back one sees more the relation of cause and effect. W. T. Stead writes in the current number, a well-considered article describing the political conditions and problems that confront the Liberal party on its return to power in Great Britain. The strikes and lock-outs of 1905 in the United States are graphically described by Victor S. Yarros; and there is a symposium on football, embracing five articles by college presidents and experts. Arctic exploration presidents and experts. Arctic exploration is a subject discussed by Cyrus C. Adams; and the Editor is more than usually interesting in his "Progress of the World, covering all the important happenings of the past month.

Our Race News-Leaflet.-We have before us the Holiday Number, the "Magnum Leaflet," in reality a study. About 150 pages, neatly bound. Price 65 cents. It is "The Early Story of Ireland," the Land of Mystery, by Professor Totten, who has involved in this work much that is of interest and value to students of human prog-We should like to review this work ress. We should like to review this work more in detail, but space forbids. It is amply illustrated, and with the work goes a chart of chronology, which in itself is worth more than the price of the book. Many wonderful things are revealed in this work concerning the "Land and Legends of Innis Fail." The position taken by Totten is that the Irish ancestors were Phoenicians, and he undertakes to show that the Irish today use the Phoenician language. Our Race Publishing Co., New Haven, Conn. क क क

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